

# VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.

BY ORSON S. MURRAY.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS.]

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## POETRY.

For the Telegraph.  
DEATH.

They tell us death is dreadful—that his look  
Is ghastly and appalling—that his eye  
Is dark, glassy, hollow doth o'er the heart  
Of manliest mould—the "king of terrors" named.  
Well, I had thought it might be so: and when  
Contemplation, I had grappled, in  
The last great strife, with his resistless might  
And felt his viewless dart pierce thro' my soul,  
My blood drew coldly back into my heart  
And seemed to curdle at its fount.  
To doubt to some, O Death, thou art more dread  
Than spirit can conceive, and on thy brow  
Thy triple, deep, terrible gloom, and in  
Thine eye the waveless depths of infinite  
Despair; but I have seen the weak  
And dying mortal smile at thy approach,  
And, when the "silver cord was loosed,"  
A look of such unutterable joy  
Did rest upon the sleeper's brow  
That I could pray for thy embrace, and long  
To lay this body by, and soar away  
Into the unseen, glorious, spirit-world.  
To think, that, when this dusty garment shall  
Be laid aside, the deathless soul shall spring  
Into the blazing fount of light and share  
The all unutterable bliss of heaven,  
To robe thy brow, stern Death, with rainbow hues  
And make thy darkest frown all radiant  
With joy. Thou hast no sting, O Death,  
To him whose hopes are bright and full  
Of immortality. Thy message to  
His soul is but a summons to the realms  
Of paradise; where sorrow enters not,  
But spirit-symphonies are swept into  
The rapturous soul, borne on the soft  
Immortal airs of heaven, and all is peace  
Effable; where from a myriad harps  
Of gold and myriad swelling voices, now,  
In blissful harmony, the mighty chorus of  
The countless throng redeemed from death  
Is poured, in adoration, forth. O! God!  
Can this be death? And shall the timid soul  
Start back at such a summons? Let  
The dying Christian answer, who, at his  
Approach, enwraps him in the blood-washed robe,  
And staying not to mourn, starts forth upon  
His journey to the unseen world.  
The long expected message finds him well  
Prepared, and while unceasingly pale and  
Round  
His brow, his soul grows mightier still,  
Still strong in deathless vigor, bursting, all  
At once, these clayey fetters, it beholds  
The unveiled glories of eternity.  
O! Death, thou hast been wronged, severely  
Wronged  
By those loved souls that reign within the breast,  
And change thy smiles to hideous frowns.  
Thou art a single pang—a gasp, and lo!  
Eternity before us, with its ceaseless songs  
And everlasting joys.

From the New World—Extra.  
AMERICAN NOTES, FOR GENERAL  
CIRCULATION.—By Charles Dickens.  
Concluded.

"Affray in Mississippi.  
"On the 27th ult., in an affray near  
Carthage, Leak county, Mississippi, be-  
tween James Cottingham and John Wil-  
burn, the latter was shot by the former,  
and so horribly wounded, that there was  
no hope of his recovery. On the 28th inst.,  
there was an affray at Carthage between  
A. C. Sharkey and George Goff, in which  
the latter was shot, and thought mortally  
wounded. Sharkey delivered himself up  
to the authorities, but changed his mind  
and escaped."

"Personal Encounter.  
"An encounter took place in Sparta, a  
few days since, between the barkeeper of  
an hotel, and a man named Bury. It ap-  
pears that Bury had become somewhat  
noisy, and that the barkeeper, determined  
to preserve order, had threatened to shoot  
Bury, whereupon Bury drew a pistol and  
shot the barkeeper down. He was not  
dead at the last accounts, but slight hopes  
were entertained of his recovery."

"Duel.  
"The clerk of the steamboat Tribune  
informs us that another duel was fought  
on Tuesday last, by Mr. Robbins, a bank  
officer at Vicksburg, and Mr. Fall, the  
editor of the Vicksburg Sentinel. Accord-  
ing to the arrangement, the parties had  
six pistols each, which, after the word  
"Fire!" they were to discharge as fast as  
they pleased." Fall fired two pistols  
without effect. Mr. Robbins' first shot  
took effect in Fall's thigh, who fell, and  
was unable to continue the combat."

"Affray in Clarke County.  
"An unfortunate affray occurred in  
Clarke county, (Mo.) near Waterloo, on  
Tuesday the 19th ult. which originated in  
settling the partnership concerns of  
Messrs. M'Kane and M'Allister, who had  
been engaged in the business of distilling,  
and resulted in the death of the latter, who  
was shot down by M'Kane, because of his  
attempting to take possession of seven bar-  
rels of whisky, the property of M'Kane,  
which had been knocked off to M'Allister  
at a Sheriff's sale, at one dollar per bar-  
rel. M'Kane immediately fled, and at the  
latest dates had not been taken."

"This unfortunate affray caused con-  
siderable excitement in the neighborhood,  
as both the parties were men with large  
families depending upon them, and stood  
well in the community."

I will quote but one more paragraph,  
which, by reason of its monstrous abur-  
dity, may be a relief to these atrocious  
deeds.

## "Affair of Honor."

"We have just heard the particulars of  
a meeting which took place on Six Mile  
Island, on Tuesday, between two young  
bloodes of our city: Samuel Thurston,  
aged fifteen, and William Hine, aged  
thirteen years. They were attended by  
young gentlemen of the same age. The  
weapons used on the occasion, were a  
couple of Dickson's best rifles; the dis-  
tance, thirty yards. They took one fire,  
without any damage being sustained by  
either party, except the ball of Thurston's  
gun passing through the crown of Hine's  
hat. Through the intercession of the  
Board of Honor, the challenge was with-  
drawn, and the difference amicably ad-  
justed."

If the reader will picture to himself the  
kind of Board of Honor which amicably  
adjusted the difference between these two  
little boys, who in any other part of the  
world would have been amicably adjusted  
on two porters' backs and soundly flogged  
with birchen rods, he will be possessed,  
no doubt, with as strong a sense of its lu-  
diculous character, as that which sets me  
laughing whenever its image rises up be-  
fore me.

Now, I appeal to every human mind,  
imbued with the commonest of common  
sense, and the commonest of common  
humanity; to all dispassionate, reasoning  
creatures, of any shade of opinion; and  
ask, with these revolting evidences of the  
state of society which exists in and about  
the slave districts of America before them,  
can they have a doubt of the real condi-  
tion of the slave, or can they for a mo-  
ment make a compromise between the in-  
stitution or any of its flagrant fearful fea-  
tures, and their own just consciences? Will they say of any tale of cruelty and  
horror, however aggravated in degree,  
that it is improbable, when they can turn  
to the public prints, and, running, read  
such signs as these, laid before them by  
the men who rule the slaves: in their  
own acts and under their own hands?

Do we not know that the worst deform-  
ity and ugliness of slavery are at once the  
cause and the effect of the reckless license  
taken by these freeborn outlaws?

Do we not know that the man who has  
been born and bred among its wrongs;  
who has seen in his childhood husbands  
obliged at the word of command to flog  
their wives; women, indecently compelli-  
ed to hold up their own garments that  
men might lay the heavier stripes upon  
their legs, driven and harried by brutal  
overseers in their time of travail, and be-  
coming mothers on the field of toil, under  
the very lash itself; who has read in  
youth, and seen his virgin sisters read,  
descriptions of runaway men and women,  
and their disfigured persons, which could  
not be published elsewhere, of so much  
stock upon a farm, or at a show of beasts;  
—do we not know that that man, when-  
ever his wrath is kindled up, will be a  
brutal savage? Do we not know that as  
he is a coward in his domestic life, stalk-  
ing among his shrinking men and women  
slaves armed with his heavy whip, so he  
will be a coward out of doors, and carry-  
ing coward's weapons hidden in his breast  
will shoot men down and stab them when  
he quarrels? And if our reason did not  
teach us this and much beyond; if we  
were such idiots as to close our eyes to  
that fine mode of training which rears up  
such men; should we not know that they  
who among their equals stab and pistol in  
the legislative halls, and in the counting-  
house, and on the market-place, and in all  
the elsewhere peaceful pursuits of life,  
must be to their dependants, even though  
they were free servants, so many mercile-  
ss and unrelenting tyrants?

What! shall we declaim against the  
ignorant peasantry of Ireland, and mince  
the matter when these American taskmas-  
ters are in question? Shall we cry shame  
on the brutality of those who hamstring  
cattle; and spare the lights of Freedom  
upon earth who notch the ears of men and  
women, cut pleasant posies in the shrink-  
ing flesh, learn to write with pens of red  
hot iron on the human face, rack their  
poetic fancies for liveries of mutilation  
which their slaves shall wear for life and  
carry to the grave, break living limbs as  
did the soldiery who mocked and slew  
the Saviour of the world, and set defence-  
less creatures up for targets?

Shall we whimper over legends of the  
tortures practised on each other by the  
Pagan Indians, and smile upon the cruelties  
of Christian men! Shall we, so long as  
these things last, exult above the scat-  
tered remnants of that stately race, and  
triumph in the white enjoyment of their  
broad possessions? Rather, for me, re-  
store the forest and the Indian village; in  
lieu of stars and stripes, let some poor  
feather flutter in the breeze; replace the  
streets and squares by wigwags; and  
though the death-song of a hundred  
haughty warriors fill the air, it will be  
music to the shriek of one unhappy slave.

On one theme, which is commonly be-  
fore our eyes, and in respect of which our  
national character is changing fast, let the  
plain Truth be spoken, and let us not, like  
dastards, beat about the bush by hinting  
at the Spaniard and the fierce Italian.  
When knives are drawn by Englishmen,  
let it be said and known: "We owe this  
change to Republican Slavery. These  
are the weapons of Freedom. With  
sharp points and edges such as these, Lib-  
erty in America doth hew and hack her  
slaves; or, failing that pursuit, her sons  
devote them to a better use, and turn them  
on each other."

## From the Botanical-Medical Recorder. The True Nobility of Man—His Appetites and Passions.

When we reflect that the perfection and  
happiness of men's nature depends on the  
supremacy of the moral sentiments and  
intellect over the animal propensities, pas-  
sions and appetites, we are naturally led  
to the conclusion that the whole study of  
man is to dignify his whole nature in  
maintaining this supremacy by cultivating  
the moral and intellectual principles of his  
nature, and by keeping the animal propen-  
sities, passions, and appetites in com-  
plete subjugation to the moral sentiments  
under the guidance of enlightened intellect.  
But when we look abroad on the moral  
and intellectual world, we are ready to ex-  
claim, Oh, how degraded, how fallen is  
man! If so much disgrace attaches itself  
to the man who is a slave to his own nat-  
ural and necessary appetites, how much  
more ought to be attached to him who  
makes himself the abject slave of his arti-  
ficial ones? Who would not repudiate  
the ignominy that is every where attach-  
ed to the idea of gluttony, sensuality, or a  
degradation devotedness to any species of  
brutality. If the perversion or abuse of the  
natural and lawful appetites and passions,  
are thus held in contempt, as sinful and  
degrading to the noble nature of man, how  
much more so are the artificial ones which  
he has acquired! Yet how many thou-  
sands are there not only professing Chris-  
tians, but the majority of their leaders who  
have contracted artificial appetites, and  
consequently become, in so great a degree,  
their willing and abject slaves, and so dead  
to shame as to think it no crime to beg for  
their gratification. He is the truly happy  
and most independent man, whose enjoy-  
ment depend on the fewest contingencies.

**Tobacco, &c.** An appetite for tobacco,  
ardent spirits, &c., was never implanted by  
nature in man. It is wholly artificial, de-  
grading and wicked. To "say nothing  
here of the filthiness of tobacco, its need-  
less expense, its injurious effects on the  
constitution, or the sickening, sepulchral  
stench that issues continually from the  
jaws of him who worships at the shrine  
of this degrading idol; omitting all these  
weighty considerations, the bare thought  
that he who cultivates an artificial appetite,  
is thereby subjecting the spirit to the flesh,  
making himself an abject slave to a beas-  
tially and inexorable tyrant, voluntarily cre-  
ated by himself, should be sufficient to in-  
duce all wise men, and especially all  
Christians, to abandon at once and forever,  
every debasing practice of this sort; and  
thenceforth to touch not, taste not, the un-  
clean thing."

How strange is it, in this day of freedom  
and independence, so many are prone to  
enslave themselves by creating artificial  
appetites and wants, so unnatural, loath-  
some, undignified and filthy as those of to-  
bacco. Yet even professing Christians  
will spend much precious time and money  
in its gratification, when they will not  
spare a single dollar for useful books or  
periodicals to improve and dignify the  
mind, to say nothing of benevolent pur-  
poses. Frequently these unnatural, filthy  
and brutalizing habits are indulged at the  
expense of a needy, defrauded, and much  
injured family.

Perhaps some one is ready to ask how  
long this state of things will continue?—  
Permit me to say, so long as man contin-  
ues to stimulate his appetites and passions by  
any improper indulgences against the  
dictates of truth, reason, moral sentiments  
and enlightened intellect. W. T. LINN.  
Milford, Union Co., O.

## The False and the True.

The prevalent religion of these times is  
worldliness under the name of Christianity.  
To cast off the delusiveness which it  
throws over our minds, is no easy matter.  
We have grown up amidst it. We have  
been taught to reverence it as of God, and  
to regard it as the way of salvation. It  
meets us continually, pressing its claims  
by the force of education, and general pre-  
valence, with the sanctimoniousness of its  
professions and ceremonies, and by its ex-  
communicatory terrors. How shall we  
escape the delusion? How shall we know  
the truth? It must be by ceasing to  
reverence professions and a mere nomi-  
nality and form, and by "looking unto  
Jesus." In the light of his example and  
precept, the falsity of the prevalent pro-  
fession of Christianity is manifest. By  
that light it is seen to be darkness. We  
speak of it as it exists in the prominent  
body of the nominal church—excepting  
many truly Christian individuals who  
are mostly such as are little known to the  
world, humble, quiet followers of the  
Lord. Its spirit is the opposite of Christ's  
spirit. It is of the world and not of Christ.  
He is humility, self-sacrifice and benevo-  
lence. He is the opposite of the world's  
spirit. He is despised, hated, rejected, per-  
secuted and crucified by the world, be-  
cause he is not of the world. But the  
prevalent profession of Christianity is es-  
teemed, cherished, built up and defended  
by the world, because it is of the world  
and the world loves its own.—Disciple.

## Lowliness and Jealousy.

The low purposes of the American  
Church towards the State, seem more and  
more manifest in her increasing zeal for  
the institutions and honor of the earthly  
beast, and in her advances in pressing  
herself into his favor. The jealousy with  
which the daughters of the Sect family  
eye each other, shows their hearts to be  
with the State. A leading organ of one  
of them, has lately come out with a piteous  
complaint, that the Government is pro-

moting to its Chaplaincies more of the  
ministers of a certain sect than of other  
sects. The organs of other of the disaf-  
fected ("they are many") will probably  
copy and adopt the complaint. How  
groveling! With the true Christian, the  
kingdom of Christ is sufficient. He had  
rather be door-keeper in the house of the  
Lord, (a spiritual house,) than a dweller  
in the tents or courts of earthly, sensual,  
saturne State. The true Church dwells  
in Christ. The false one sits on a Beast.  
Disciple.

**PEARLASH IN FOOD.**—Nothing is more  
common among us than the use of pearl-  
ash and saleratus in our food. When these  
substances are met with free acid, as in the  
case of overrisen bread, the alkali and acid  
combine to form a salt, which though ir-  
ritating, and more or less injurious, is of-  
ten less so than the alkali or even the acid  
would be by itself.

Of the poisonous nature of both pearl-  
ash and saleratus, we are well aware that the  
public have many doubts. For though they  
are not generally ignorant that they  
have an acrid or biting taste when taken  
alone, yet they do not readily believe they  
are, in the smallest quantities, necessarily  
poisonous. We do not say they would  
abstain from their use, if they knew they  
were so. The dairy women of Worcester  
county will not abstain from the use of ar-  
senic in their cheese, though they know  
it to be poisonous. They use so little of  
it, they say, that it cannot be very hurtful!

Prof. Ives, of New Haven, and several  
other lecturers on materia medica, have  
long taught that pearl-ash and saleratus  
have narcotic or poisonous properties. Or-  
fila, in his work on poisons, confirms this  
opinion of its poisonous character. We  
have, however, seen nothing, of late, so  
striking as the following fact, which was  
copied from a foreign medical journal:

"A man about 35 years of age mistook  
the liquor of potash, (or, as it might be  
called, pearl-ash water,) for wine, and  
drank a quantity of it. A quarter of an  
hour afterward, he was taken with a se-  
vere pain in the epigastric region, accom-  
panied with nausea, paleness of the fea-  
tures, and general coldness. But by the  
use of diluted tartaric acid and other re-  
medies, he was restored, in a few days, to  
a comfortable state of health."

In view of statements and facts like  
these, will any one believe that the com-  
mon use of alkalis in our food is at  
all safe? The custom of employing these,  
as well as many other medicaments, in  
our cookery, deserves much more con-  
sideration than it has hitherto received.—  
Library of Health.

**A LETTER**  
From James Boyle to Wm. Lloyd Garrison,  
Respecting the Clerical Appeal, Secta-  
rianism, True Holiness, &c. Also,  
Lines on Christian Rest, by Mr. Gar-  
rison.

## PREFACE.

In giving publicity to the following  
letter, (which has been addressed to me  
by one with whom I have no personal  
acquaintance, and of whose history I am  
comparatively ignorant,) I anticipate no  
little 'agitation' among those who are  
perversely wedded to the various religious  
sects, and the bestowal upon my head of  
no small amount of approbrium as a 'heretic.'  
For whatever consequences may  
arise from its publication, I am fully pre-  
pared. It is a letter, bearing as I  
think it does the divine impress, and be-  
ing impregnated with the spirit of truth,  
I dare not suppress. It is 'of heaven,  
not of men.' It utters momentous truths  
in startling language. It is a testimony  
for God which can not be overthrown,  
though it may be misapprehended, mis-  
represented, or ridiculed by those who  
read it. That there are thousands of en-  
franchised souls, who will hail its appear-  
ance with joy, I have no doubt; nor is it  
less certain that a still greater number  
will be found, in whom it will excite sec-  
tarian animosity, and a pharisaical and  
persecuting spirit. Whoever has 'ceased  
from man,' and emancipated himself from  
the thralldom of carnal ordinances and  
prospective creeds, and realized what it  
is to be a freeman in the Lord, will be  
greatly refreshed by its perusal.

I publish it on my own responsibility—  
not as an abolitionist, but as a Christian.  
For the sentiments it contains, the anti-  
slavery cause is not, directly or indirectly,  
responsible. The individual who shall  
quote it to the disparagement of that sa-  
cred enterprise, or who shall implicate  
any abolitionist but myself for its appear-  
ance, will manifest that he has no regard  
for truth, but is a wilful deceiver. Doubt-  
less, some even in the anti-slavery ranks  
will be offended, because I exercise this  
freedom—and because, as they may plau-  
sibly contend, I shall thereby injure the  
abolition cause. My first reply is, that,  
in pleading for universal liberty, I cannot  
consent to be bound; and, I ask, why am  
I obligated to suppress my views on all  
subjects except the abolition of slavery,  
any more than a Methodist abolition broth-  
er is bound to be silent respecting Metho-  
dism, or a Baptist respecting the doctrine  
of baptism? I enter my solemn protest  
against the absurd conclusion, that, inas-  
much as my attention and labors have  
been specially directed to the overthrow  
of slavery, therefore I have vacated my  
right to avow my sentiments on other sub-  
jects; and that, whenever these sentiments  
are uttered, they are only an exposition  
of the creed of abolitionists.

My second reply is, that my anxiety for  
the emancipation of my enslaved country-  
men is continual, earnest, intense; but it  
is not, it ought not to be, so strong as to  
make me both blind and dumb to all other  
abuses and impositions. In assailing spiri-  
tual despotism, no injury to the natural  
rights of man must necessarily follow.—  
Were it not that American Slavery is up-  
held and sanctioned by the American  
church, that vast system of pollution and  
blood would cease to exist. How, then,  
can it be urged, that by exposing the abo-  
minations which take shelter in the  
very bosom of the church, we shall retard  
the progress of the anti-slavery cause?

The multiplication of societies, within  
the last twenty years, for the overthrow of  
specific evils which have attained a gigan-  
tic growth, is equally instructive and ad-  
monitory. As my brother Boyle forcibly  
remarks, 'They are not the revelation of  
the Lord from heaven,' but only pioneers  
in the cause of holiness. They have  
served to reveal the deep corruption of  
the various religious sects, the worthles-  
ness of creeds, and the hideous deformity  
of the religion which obtains among us—  
a religion which allows the military chief-  
tain to pursue his murderous vocation,  
and the slaveholder to make merchandise  
of souls, and winks at a host of practices  
utterly inconsistent with the spirit, the  
example, and the precepts of Jesus.

As allusion is made in the following  
letter to my sentiments respecting the  
Sabbath,—sentiments which have been  
grossly misrepresented, or strangely mis-  
understood, by many—I make the follow-  
ing extracts from my review of a speech  
delivered by Dr. Beecher at Pittsburgh,  
in vindication of the holiness of the first  
day of the week:

"Dr. Beecher asserts that 'the Sabbath  
is the great sun of the moral world...  
the cord by which heaven holds up na-  
tions from the yawning gulf of corruption  
and ruin.' The language of the Psalmist  
is—'THE LORD GOD is a sun'—  
'THE LORD is my light and my salvation.'  
The apostle John says—'In him [CHRIST]  
was life; and the life was the true Light,  
which lighteth every man that cometh  
into the world.' If everything that is  
valuable or sacred depends upon the re-  
ligious observance of one day in seven,  
is it not a marvel that our Savior never  
hinted at such a fact? Neither does Mat-  
thew, Mark, Luke, John, Peter, Paul, nor  
any of the evangelists or apostles; not  
one injunction do they give on the sub-  
ject! On the contrary, Paul, the great  
expounder of christian doctrines and du-  
ties, expressly tells the Colossians—'Let  
no man therefore judge you in meat, or  
in drink, or in respect of a holy day, or  
of the new moon, or of the Sabbath—  
which are [were] a shadow of things to  
come; but THE BODY is OF CHRIST.' To  
the Romans, he says—'One men esteem-  
eth one day above another: another es-  
teemeth every day alike. Let every man  
be fully persuaded in his own mind...  
But why dost thou judge thy brother?...  
For the kingdom of God is not meat and  
drink, [i. e. not the observance of any out-  
ward form or ceremony,] but righteous-  
ness, and peace, and joy in the Holy Ghost.  
For he that in these things serveth Christ,  
is acceptable to God, and approved of men.'  
Again—'If any man be in Christ, he is  
a new creature.' When? Now—to-day—  
always—as truly obedient and accepta-  
ble on Saturday as on Sunday.

In this matter we fear that the spiri-  
tuality of the gospel is not clearly dis-  
cerned, in all its length and breadth, its  
height and depth. 'Then, verily, the  
first covenant had also ordinances of di-  
vine service, and a worldly sanctuary.'  
Now they are swept away—'for if the  
first covenant had been faultless, there  
should no place have been sought for the  
second'—and the command to the Jews,  
'Ye shall reverence my sanctuary,' is no  
longer obligatory upon any portion of  
mankind, in regard to any building made  
with hands. 'Jesus saith unto her, Wo-  
man, believe me, the hour cometh, when  
ye shall neither in this mountain, nor yet  
in Jerusalem, worship the Father.'—  
Among the Jews was a high priest, who  
went into the second tabernacle alone,  
once a year, not without blood, which he  
offered for himself, and for the errors of  
the people: the Holy Ghost [this signify-  
ing, that the way into the holiest of all  
was not yet made manifest, while as the  
first tabernacle was yet standing: which  
was a figure for the time then present, &c.  
But now, 'after the similitude of Melchisedec,  
there ariseth another priest, who is  
made, not after the law of a carnal com-  
mandment, but after the power of an end-  
less life—who is set on the right hand of  
the throne of Majesty in the heavens; a  
minister of the sanctuary, and of the true  
tabernacle, which the Lord pitched, and  
not man.' Let men consecrate to the ser-  
vice of Jehovah, not merely one day in  
seven, but all their time, thoughts, actions,  
and powers. Now, too generally, their  
piety is marked by spasmodic action once  
a week, though they find it irksome even  
to secure that action uniformly. They  
have not entered into spiritual rest—they  
are still carnal. 'For we which have  
BELIEVED,' says the apostle, 'do enter  
into rest.'

While, under the first covenant, there  
were ordinances of divine service, and a  
worldly sanctuary, and an ark of the cov-  
enant, and a chosen priesthood, it is evi-  
dent that the Sabbath was essentially im-  
portant, without which, all the rites and  
ceremonies of an outward worship (then  
indispensable and obligatory) could not

have been perpetuated. But the priest-  
hood, as such, has long since been extinct  
—the ark has vanished—the sanctuary is  
demolished—the handwriting of ordi-  
nances is nailed to the cross—and the  
purely spiritual reign of Christ has been  
ushered in, to the abolishment of every  
type and shadow. Nor is it less certain,  
that the institution of the Sabbath had  
special relation to the deliverance of the  
Israelites from Egypt, and to their situa-  
tion as the chosen people of God. 'See,  
for that the Lord hath given you [the  
Israelites] the Sabbath, [a special favor,  
evidently, and this was before the Deca-  
logue was written.]—therefore he giveth  
you on the sixth day the bread of two  
days: abide every man in his place, let  
no man go out of his place on the seventh  
day.' So the people rested on the seventh  
day—evidently an extraordinary observ-  
ance. [See Ex. ch. 16.] Again—'Six  
days thou shalt do thy work, and on the  
seventh day thou shalt rest: [why?] that  
thine ox and thine ass may rest, and the  
son of thy handmaid, and the stranger may  
be refreshed.'—Ex. xxiii. Again—  
'And the Lord spake unto Moses, saying,  
speak thou also unto the children of Is-  
rael, saying, verily my Sabbaths ye shall  
keep: [why?] for it is a SIGN between  
me and you [not all flesh] throughout your  
generations, [i. e. till the Messiah come,]  
that ye may know that I am the Lord  
that doth sanctify you. Wherefore, THE  
CHILDREN OF ISRAEL shall keep the Sab-  
bath, to observe the Sabbath throughout  
their generations, [mark!] for a perpetual  
covenant—[i. e. until the introduction of  
the new covenant.] It is a SIGN between  
me and the children of Israel forever.'—  
Ex. xxxi. Again—'The Lord made a  
covenant with us in Horeb. The Lord  
made not this covenant with our fathers,  
but with us, even us, who are all of us  
here alive this day. The Lord talked  
with you face to face in the mount, out of  
the midst of the fire... Thou shalt  
have none other gods before me,' &c.—  
Here follow the ten commandments; at  
the close of the fourth is this explanatory  
reason for its observance—'And remem-  
ber that thou wast a servant in the land  
of Egypt, and that the Lord thy God  
brought thee out thence through a mighty  
hand and by a stretched-out arm: THERE-  
FORE [for this identical purpose] the Lord  
thy God commanded thee to keep the  
Sabbath day.'—Deut. v.

'Tell me,' says Paul, 'ye that desire to  
be under the law, do ye not hear the law?'  
'Six days shalt thou labor, and do all thy  
work; but the seventh day is the Sabbath,'  
&c. Yet, without any hesitation, Chris-  
tians disregard that command, as no longer  
binding upon them,—at the same time,  
mirable dicta! that they appeal to that  
command as of universal obligation! The  
day which God set apart and sanctified,  
they habitually violate; and they attempt  
to make holy a day, the observance of  
which is not enjoined, either by God or  
Christ, either by the apostles or primitive  
church! Nay, if we should religiously  
observe the seventh instead of the first  
day of the week, they would deem us  
worthy of censure, and of ecclesiastical  
discipline—and yet they say, we must  
obey the fourth commandment! If it be  
said in reply, that we err in this matter—  
that they would not condemn us for keep-  
ing the seventh day—and that it is imma-  
terial what day of the week we observe,  
provided we set apart a seventh portion of  
our time for religious worship;—then,  
we retort, and say, that such a license is  
not to be found in the fourth command-  
ment, but it is substituting man's appoint-  
ment for God's, human authority for di-  
vine—and we ask, moreover, if the first  
day of the week be not truly and intrin-  
sically a holy day, how dare any religious  
body to punish its members, either by  
expulsion or censure, for not regarding it  
as more sacred than Monday, or Wednes-  
day, or Friday? For either the day is  
holy, or it is not: if it be, then a violation  
of it is sinful, and no other day can be  
substituted in its place—if it be not, then  
not to observe it in a particular manner  
can not be sinful; and nothing but bigot-  
ry, or superstition, or will-worship, or  
pharisaical conformity, or priestly craft,  
will call for the infliction of pains and  
penalties upon those, who, in accordance  
with the liberty granted by the apostle,  
'esteem every day alike.'

Most certainly, no man, who has not  
consecrated all his time to the service of  
God, has ever consecrated a seventh part  
of it, and no man, who reverently regards  
all days as holy unto the Lord, will de-  
secrate either the first or seventh day of  
the week.

How lamentable is the truth conveyed  
in the following extract from Thomas  
Erskine's Essay on Faith: 'Men are apt  
to think, that religion is just one of the  
many duties of life, and that it ought to  
have its own time and its own place like  
the others—and they set apart for it  
churches, and Sundays, and certain other  
occasions—and having done so much for  
it, they seem to consider it an intruder, if  
it appears out of these limits. Thus we  
know, that although the authority of God  
and the inspiration of the Bible are nomi-  
nally acknowledged in this country, yet  
any one who, in the great deliberative  
assemblies of the nation, for instance,  
should quote the Bible as a reason for  
giving his vote one way or another, would  
be generally regarded either as a fanatic  
or a hypocrite. The introduction of such  
a book, or such an authority, would be  
considered almost as great an improprie-  
ty, as the introduction of a band of music.'